In many cases the men shave their
302 their head completely except for a tuft of hair on top of the head.
291 This tuft is left by them to grow into a long lock. In the south their dress resembles that of the Greeks. In the north it varies from the town to the country, and in the countryside it varies again according to the different regions. In Scutari the Catholics wear wide, pleated black breeches which among the men reach down below the knees, and among the women down to the ankles. Further they wear white stockings, a short lower jacket with attached long sleeves and a sleeveless top jacket. In addition the women wear an embroidered sleeveless coat. The Mohammedans wear the pleated coat (fustan) that weighs several kilograms and remains short in central and southern Albania. It consists of several hundreds of long, narrow strips of linen cloth sewn together. A cotton or silk belt holds the coat, and the weapons are clamped inside a leather belt. To this are added a lower and a top jacket. The Mohammedan women wear very wide breeches and richly embroidered mantles with long sleeves that have slits in them. The fustan is regarded as being ancient Illyrian and is believed to have been developed from the kilt; it has been attested in the surviving artistic monuments in Mycenae and on ancient Crete, as well as in the Palaeolithic caves of northern Spain. The rural population wears, likewise as an ancient Illyrian inheritance, a small, tightly-fitting, semi-spherical felt cap which does not cover much more than the top of the head, and is found represented among the "Barbarians" of the victory monument of Adam-Klissi. Tightly fitting sheep's wool trousers with two transverse slits in the region of the groin, which by some are considered Slavic, by others Thracian, an under jacket with sleeves, and a sleeveless vest, a mantle and a fur coat are also worn by the rural people. For these types of clothing evidences have again been
[462] discovered from antiquity. In the mode of life, the working of the
252 fields by the woman is regarded as an ancient cultural tradition; in the same category are placed the baking of flat cakes under the baking bell, the cooking of blood, fat, meat, and spices in a goat's stomach which is turned to and fro over the red hot coal embers, the cooking of wheat grains without prviously grinding them, the hand mill (Figure
412 14). and the turbine mill (Figure 10). The latter's grindstones lie five to six feet above the water wheel into whose spoon-like spokes the water
312 is poured from a steeply inclined conduit. Still belonging to the ancient cultural heritage are the watering of the field by means of canals and wooden conduits, something which is regulated by the family because of the dearth of water--Figure 16 shows a marking post, one and one-half meters high.

[See Karutz, E1 Europe, cat. 116, p. 69a--Analyst]

4: Garnett B-4, 5 (ca. 1880) 1891
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fashion, a well-scoured copper pan to mix the meal in, a wooden bowl or two, a few horn spoons, a copper *ibrik*, or coffee pot, and a brass lamp. One of the two rooms is used as a storehouse for the maize or grapes, which are spread out and sprinkled with salt in order to preserve them. The other serves as general living and sleeping apartment, where the fire is made on the floor, the smoke escaping through a hole in the roof. Each house has its garden well stocked with fruit and vegetables, and its tobacco plot, surrounded by a high loopholed wall. Each village has, too, its green, in one corner of which is the paved threshing-floor, where the grain is trodden out by horses.

The physical appearance of the women of Albania varies according to the district they inhabit, the tribe to which they belong, and the conditions under which they live. The Skipetars of the Drin and the Gheg and Miridite women of North Albania generally are tall, handsome, and well-made, having good complexions and not infrequently fair hair, which, as the following verse from one of their folk-songs shows, is much admired:—

O maiden so tender,
No pipe of Vizier
Was ever so slender
As thou art, my dear!
The soft silken tresses
Of thy yellow hair,
The glad breeze caresses,
Like flax threads are fair.

They are also dignified in demeanour, capable of undergoing fatigue and hardship, and exceedingly courageous.